

Mawlana Shaykh Muhammad Adil ar-Rabbani

TWO TYPES OF NIGHTLIFE

As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A‘ūdhu BiLlāhi Minash-shayṭāni r-rajim. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akbarin.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Naẓim al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm:

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (9) وَجَعَلْنَا اللَّيْلَ لِبَاسًا

“Wa Ja`alnā Nawmakum Subātāan (9) Wa Ja`alnā Al-Layla Libāsāan”, “And made your sleep [a means for] rest (9) And made the night as clothing.” (Qur’an 78:9-10). Ṣadaqa Llāhu l-‘Azīm.

Allāh ‘Azza wa-Jalla says, We made sleep for you so that you can rest. Sleep was made for you so that your body can rest. Allāh ‘Azza wa-Jalla has created everything beautifully. Whatever is needed by humans or other creatures, He ﷻ gave them. There are people living in dunyā, and there are animals too. Some sleep at night, some don't. They walk around at night. They call it nightlife.

There are two types of nightlife. There is a nightlife in which one sleeps and wakes up, rests and wakes up, prays tahajjud for the pleasure of Allāh ‘Azza wa-Jalla, performs other prayers, prays Fajr prayer, and then if he needs rest, he rests. This is the acceptable night life. Hadrat Ahmad Badawī says, one rak’ah [of tahajjud] is better and of more thawāb than a prayer during the day. This is a great opportunity for believers. Even if he wakes up 5-10 minutes before Fajr prayer, it will still be considered as tahajjud. Whether it’s 10 minutes, 1 hour or 2 hours before Fajr - if they can get up.

Of course, most people can’t get up. Why can’t they get up? Because they don’t go to bed on time. They come and ask, “Why can’t we get up? We can’t get up for tahajjud.” You don’t go to bed on time. If you sleep on time, you’ll wake up. It’s not that hard. What you’re saying isn’t that strange. If you go to bed at twelve or at one, of course, it would be hard to wake up at three. Whereas, if a person goes to bed at around eleven, at the latest, he can wake up comfortably. As we said, the prayer performed at night is much more virtuous than the prayer done during the day. It is a much more acceptable worship to Allāh ‘Azza wa-Jalla.

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The second nightlife, as we said - May Allāh ﷻ protect us. May Allāh ﷻ save those afflicted with it. They don't sleep. They never sleep until the adhan is called. He drinks and I don't know what. Then, before the adhan is called, he goes to bed. May Allāh ﷻ protect us. That night life is a life that is not good for the person's body and soul. It is a life that also harms your spirituality. Because there is beneficial time for sleep. And there is also a useless time. The useless is when one goes without sleeping, spending the most precious time in bad conditions. It's not good for the body, and much worse for the spirituality. He earns so many sins instead of so much thawāb. May Allāh ﷻ protect us.

A person should be careful with his body. As much as he can do - Allāh 'Azza wa-Jalla gave mankind that thing. Allāh 'Azza wa-Jalla created the human body telling him what to do accordingly. Those who say they can't do it - when it is on the way of shayṭān, they do it. When it is on the way of Allāh ﷻ, shayṭān forbids them. That's why, it would be difficult for them to get up at night or get up for Fajr prayer. It would be not a little but very difficult for people. May Allāh ﷻ protect us. May Allāh ﷻ grant it to those who do not do it. May it not pass in vain. May it be health for the body, and acceptable for the spirituality, in shā'a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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